

THE NEW UNITY

For Good Citizenship, Good Literature; and Freedom, Fellowship and Character in Religion.

OLD SERIES. VOL. 34.

CHICAGO, SEPTEMBER 24, 1896.

NEW SERIES, VOL. 4.

CONTENTS.

	Page.
EDITORIAL:	
Notes.....	51
Campaign Immoralities.....	51
How to Promote Religious Unions..	53
Concerning the Liberal Congress...	53
THE WORD OF THE SPIRIT:	
Some Ethical Aspects of Browning's Philosophy (paper)—Mrs. A. G. Jennings.....	54
Communion in Solitude (poem)— Oakes Burleigh.....	56
THE LIBERAL CONGRESS:	
Freedom (poem).....	57
Encircling Lines of the Criminal Problem—L. de Fersted.....	57
THE HOME:	
Helps to High Living.....	59
Grandma Says (poem).....	59
Boys in Egypt.....	59
About Uncle Tom's Cabin.	59
BOOKS AND AUTHORS:	
"Cinder-Path Tales."... ..	60
"A Venetian June.".....	60
"Is Life Worth Living.".....	60
"The Story of Electricity.".....	60
Notes and Comment.....	60
THE LIBERAL FIELD:	
Chicago.....	61
The Memories of a Veteran.....	61
Kansas City.....	61
Montana.....	61
Lake View, Chicago.....	61
Traverse City, Mich.....	61
Educational.....	62
St. Paul, Minn.....	62
Janesville, Wis.....	62
Acknowledgments.....	62

*For that the leaders took the lead in Israel.
For that the people offered themselves will-
ingly.
Bless ye the Lord. * * *
Curse ye Meroz, said the angel of the Lord,
Curse ye bitterly the inhabitants thereof;
Because they came not to the help of the Lord,
To the help of the Lord against the mighty.*
SONG OF DEBORAH.

Way & Williams + Publishers + The Monadnock
Chicago

WAY & WILLIAMS.

NEW AND FORTHCOMING BOOKS.

A MOUNTAIN WOMAN. By ELIA W. PEATTIE. With cover design by Mr. Bruce Rogers. 16mo, cloth, gilt top, \$1.25.

THE COLOR OF LIFE. By ALICE MEYNELL. 16mo, cloth, \$1.25. *Second Edition nearly ready.*

THE LAMP OF GOLD. By FLORENCE L. SNOW.

Printed at the DeVinne Press, on French hand-made paper. With title-page and cover designs by Mr. Edmund H. Garrett. 16mo, cloth, gilt top, \$1.25.

FROM CAIRO TO THE SUDAN FRONTIER. By H. D. TRAILL. 8vo, cloth, \$1.50.

AN ODD SITUATION. By STANLEY WATERLOO. With introduction by Sir Walter Besant. 8vo, cloth, gilt top, \$1.25.

PURCELL ODE AND OTHER POEMS. By ROBERT BRIDGES. 16mo, daintily bound. \$1.25 net.

Two hundred copies printed on Van Gelder hand-made paper for sale in America.

THREE IRISH BARDIC TALES. By JOHN TODHUNTER. Being Metrical Versions of the Three Tales known as The Three Sorrows of Story-Telling. Cloth, 160 pages, \$1.50 net.

THE EPISTOLARY FLIRT. By ESMERIE AMORY. A story in dramatic form, satirizing a certain sort of philandering men and women that abound in "literary circles." 16mo, cloth, gilt top, \$1. (*Ready Oct. 15.*)

THE LUCKY NUMBER. By I. K. FRIEDMAN. Cloth, 16mo, \$1.25. (*Ready about Nov. 15.*)

THE REAL ISSUE. By W. A. WHITE. 16mo, cloth, gilt top, \$1.25. (*Ready about Nov. 15.*)

HOURS WITH FAMOUS PARISIANS. By STUART HENRY. Cloth, 16mo, gilt top, \$1.25. (*In preparation*)

THE ACROBATIC MUSE. By R. K. MUNKITTRICK. Humorous Poems. 16mo, cloth, \$1.25. (*Ready about Nov. 1.*)

THE TWILIGHT OF THE GODS. By RICHARD GARNETT. 16mo, cloth. (*About January 1.*)

THE ETHICAL BASIS OF AMERICAN PATRIOTISM AND OTHER ADDRESSES. By GEORGE R. PECK. (*In preparation.*)

For sale by all Booksellers, or will be sent, postpaid, on receipt of the price, by

WAY & WILLIAMS,
Publishers, - - - Chicago.

New Books

—OF—

Biography

THE LIFE AND LETTERS OF OLIVER WENDELL HOLMES

By JOHN T. MORSE, JR. With portraits and other Illustrations. 2 vols., crown 8vo, bound in fine library style, gilt top, \$4.00; also uniform with the Riverside Holmes, \$4.00.

Large-paper Edition, uniform with the Large-paper edition of Dr. Holmes' Works. 2 vols., 8vo, \$10.00, *net*.

This Edition is admirably adapted for extension.

The work is, all in all, the best of the several biographies of American men of letters that have appeared in recent years. Taken together, the Memoir and the Letters form a complete and most engaging piece of literary portraiture. —*The Dial* (Chicago).

Mr. Morse's admirable work. . . . I think the effect of reading his life and letters will be to confirm him in his real greatness in the reader's mind. . . . The letters throughout are singularly good and of very even tone and quality. —W. D. HOWELLS in *Harper's Weekly*.

He has reproduced the Autocrat's personal traits with remarkable patience and vividness. —*New York Tribune*.

THE LIFE OF THOMAS HUTCHINSON, Last Royal Governor of the Province of Massachusetts Bay

By JAMES K. HOSMER, author of "Young Sir Henry Vane" and "Samuel Adams" in the American Statesmen Series. With a Portrait of Hutchinson, a View of his Boston Home, and a Fac-simile Letter. 8vo, gilt top, \$4.00.

His research has been exhaustive, his tone judicial, his mode and style of presentation admirable. He has rendered an important service to the cause of true history. —JUDGE MELLECHAMBERLAIN.
Masterly and noble-minded. —MOSES COIT TYLER.

BAYARD TAYLOR

In the series of American Men of Letters. By ALBERT H. SMYTH. With Portrait. 16mo, \$1.25.

An admirable addition to an interesting series. This well-proportioned, judicious, and appreciative biography puts into brief compass the facts of a literary career of great interest and the characterization of a man of singular force and attractiveness. —*The Outlook* (New York).

JOAN OF ARC

By FRANCIS C. LOWELL. With Maps. Crown 8vo, \$2.00.

A very scholarly book, a very accurate narrative of the life and deeds of *la Pucelle*. Besides, the study is a sympathetic one. It does not sin on the side of fulsome eulogy, but is just and critical. —*The Critic* (New York).
There has been no more picturesque figure in history than Joan of Arc. . . . Biography of great interest and value. —*Methodist Review* (New York).

Sold by Booksellers. Sent postpaid, by

Houghton, Mifflin & Company, = = Boston.

THE NEW UNITY

VOLUME IV.

THURSDAY, SEPTEMBER 24, 1896.

NUMBER 4.



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all

these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

Silver and gold are not the only coin; virtue, too, passes current all over the world.

EURIPIDES.

Bishop Carpenter of England has been calling attention to the ignorance of English youth of the Bible. He declaring that there is less intelligence of the young people on Bible questions than twenty years ago. We doubt not but that is true of this country. The Bible has suffered seriously at the hands of its friends. The recoil from the Bible as dogma and infallible revelation has carried the young away from the appreciation of the Bible as a great store house of moral and spiritual inspiration, as imperishable literature, as sublime poetry and the handbook of righteousness. Let the Bible be restored by a more rational study of it.

The following compliment from one of the oldest and most faithful subscribers of this paper belongs, not to the editorial, but to the publishing department. The work of our publisher is often a thankless task. The subscription of the religious paper is too apt to be the first thing cut off in hard times. We are glad to make room for this encouraging word, with which we feel sure all of our readers will sympathize: "I cannot allow the occasion to pass without expressing my appreciation of the improved appearance of my beloved paper during the past year, and thanking your skill for a glance at many dear faces that I could not otherwise see, on the cover page."

After this week the editor's sanctum will again be in Chicago. For ten weeks it has been at Tower Hill and all the editorial work, including writing, proof-reading and preparing of copy was done at this arm's length, one hundred and eighty miles from the office. Thanks to the regularity of the mails and the efficient, painstaking work at the office, we trust the work has

not been wholly unsatisfactory; but with the closer range, the nearer touch, the rested nerve, we hope that THE NEW UNITY will speak its message a little more clearly and in that way deserve and win more hearty co-operation and more active support. We are working for the time when THE NEW UNITY will compel the support and recognition it needs, when it will be its own missionary, and when our readers will be ashamed not to lend the more active hand and pledge the more aggressive support.

In these grim times he is aggressive who holds his own. That movement is growing that does not go backwards. The best that any cause can hope to do in an outward way in these days is to hold its own. So it is not the time to talk of new movements or to inaugurate new methods, consequently the question of the missionary work which the Liberal Congress can do is for the time being in suspension. But the pending question which sooner or later must be settled by five hundred or more towns in this country, is, how can we best organize practical religion; under what banner can the undogmatic minds be rallied in the interest of the spiritual life and neighborhood helpfulness? When this practical question is to be met, then the ideal of the Congress—an independent church, a people's movement—will be present. It must be considered, and judging even from the meager data already at hand, there can be little doubt of the decision. The movement is not out of one "ism" into another, out of one denomination into another, but it is out of "isms" into the universalities, out of the denominational spirit into the community spirit, so there is a missionary work awaiting the Congress. How soon the time may come, in what way it is to be done, and by whom, are questions which happily it is not for us to decide. Other duties press upon us, that of creating the spirit, of finding the fellowship, of discovering each other that the other work may be done in due time.

Campaign Immoralities.

The editor of this paper has just attended a political rally in a country town. The speaker was heralded by flaming posters, which pronounced him the "Brilliant Orator from New York." He came with the endorsement and under the appointment of the "Central Committee." The meeting was under the auspices of the local "Club." Venerable men, representing the solid citizens, sat upon the platform. A public-spirited physician of the village acted as chairman and presented with courteous words the speaker. Through rain and mud the farmer people for six and ten miles around had come; a goodly representation of women were present; school teachers, students, the best that an intelligent country community could yield, were in attendance. All parties were represented. An intel-

A trial subscription to THE NEW UNITY for three months, 50 cents.

lectual, oratorical treat was expected by all, enlightenment on a dark subject by a few. It was a literary event in that countryside looked forward to. Children in large proportion, boys and girls, came to hear. They came not with blare of trumpet or bang of drum. There was no uneasy demonstration, no lawless expression of a rowdy element. The audience dropped in quietly, soberly as to a Sunday meeting. There was no rudeness, no profanity, no coarseness. The men took off their hats like gentlemen and sat with their wives and daughters.

The speaker was evidently a man of considerable mental training. The flow of his language was easy, the swing of his sentences rhythmical, his pronunciation accurate and his grammar proper. To the thoughtful it was a momentous occasion, looked at in its psychical and ethical significance. The village hall was filled with four or five hundred representative minds, many of them honestly perplexed in the presence of a problem which they confessed to be too intricate for their solution. Here was an occasion which might be made profitable to all, memorable to some. The present writer recalled some of the flattering things that Emerson and others have said of the American town meeting and made mental comparison between this orderly meeting of the representatives of both parties coming to hear one side, with the slouching, noisy, profane, hat-wearing and cigar-smoking ward meetings in Chicago, with which he was familiar both as speaker and auditor. But the speaker began with a much worn, irrelevant and somewhat coarse story, and proceeded to characterize the opposing party as apes, monkeys, fools, "them chaps," cranks, demagogues and similar rhetorical epithets. Scripture was quoted with insolvent levity; Bible texts made to enforce far fetched jokes and partisan retorts. The devil, hell, damnation and other theological stage properties were freely handled. The address was not without argument, and some important questions did not go without recognition, but the arguments were presented in such a confident and dogmatic way, with the complacent air of one who knew it all, and knowing it, it was so easy and plain that it appealed only to child intelligence. For two long and weary hours this "orator" from the city, a man who had, according to his showing, hob-nobbed with the great, traveled extensively, was familiar with people of culture and refinement, insulted the intelligence, brutalized the sensibilities and blunted the sense of fairness of that audience. To the credit of the audience let it be said that they did not laugh at many of the jokes, and but slightly responded to his oratorical climaxes.

This "polished orator" of the handbill closed his address with an elaborate description of a mad dog intercepted on his way to eat up a lot of women and children on the picnic ground, by a giant athlete, who choked him to death, which athlete was made to represent the presidential candidate in the interest of whom he spoke. Of course the mad dog which this candidate is to choke is the other party.

It is not necessary to inquire into the party affiliations of this orator. We have every reason to believe that he is too typical a character. His like is to be

found on both sides and it is all the more humiliating to contemplate this spectacle when he speaks in the interest of what seems to the writer or the listener the right side. The saddest humiliations of a political campaign are the humiliations of Felix Holt, when he found "right opinions sustained by wrong methods." The political friends of this orator, and not his political foes, had cause to hang their heads and to pass out disappointed.

We have dwelt thus long on this picture, not because it is an exceptional one, but because it is a common one. It is true, the speaker had depreciated the intellectual and moral currency in that community. He had lowered the standard of courtesy, had blurred the fine reverences, all of which is very sad; but the saddest thing is that he did this, not in response to the local call of the countryside, but under the sanction of the polished gentlemen of the "Central Committee." He represented the strategic methods of the field marshals. In point of spiritual dignity, ethical and æsthetic standards, this speech was not far above the cartoons exploited by our metropolitan dailies and thrust by them into our homes every morning. Indeed, a minister in a current magazine article, pleads for the cartoon and the epigram as the needed help to advance the right cause. With such he would strike the popular mind and save the country from a catastrophe. God help the country saved in that way. The American people are not to be swayed by a joke or moved by slang and vulgarity. Fortunately there are presented for the suffrage of the American people in this campaign men of clean lives, gentlemen with honorable record and at least passable ability. They represent honorable constituencies and issues that plow deep into the anxieties of the American heart to-day. That the issues are grave and that much depends upon the result of the campaign, right-minded men on all sides agree. Hence the first duty of the "Central Committee," as well as public speakers and newspaper editors, is to treat these issues with becoming gravity. There is an earnestness born out of prophetic sympathies in the cry of the silverites who have listened to the groans of the mortgage burdened farmer, who see the portentous cloud upon the horizon which represents unscrupulous wealth and the terrible power of monopolies and speculations. There is, on the other, a splendid recognition of the everlasting law of righteousness that calls for a man to "swear to his own hurt" and "keep a promise however far back." There is inspiration in the cosmopolitan consciousness that cannot separate national from international prosperity and a commercial integrity represented by the advocates of gold. That there is selfishness and baseness on both sides goes without the saying; that there is an unconscious element of egoism in both sides is unquestionably true. We cannot expect to expurgate this spirit from our politics while it remains such an immense factor in our religion, but that these are the dominant forces that will dictate the votes of next November, we do not believe. We are compelled, rather, to think that the people perish for want of knowledge. They are sheep without a shepherd, the blind lead the blind. Lay aside O editor! your brutal and brutalizing car-

toon. Cease, O orator! to ponder to the lower elements in your audience and rise to the sacred privilege of ministering to the higher needs of the soul, of appealing to the better sentiments of the heart. So speak that when you leave the town, you leave behind you an aroma of courtesy, a flavor of fairness, a tradition of nobility. We must have convictions. We must stand by them, if needs be, fight for them. But let us take into the fight our courtesy, our fair mindedness and our ability. Better fail with right methods than win by false.

How to Promote Religious Unions.

Dr. Lyman Abbott, the honored editor of *The Outlook*, and the successor of Henry Ward Beecher, writing to the secretary of the Liberal Congress from Grassmere, England, the resting place of the body of the great prophet of harmony and peace, Wordsworth, expresses his interest "in every attempt to bring together on a common ground, for mutual conference, those who are interested in the largest liberty of thought and teaching." He regrets his inability to be at Indianapolis, as he does not arrive in America until the date set for that meeting, but Dr. Abbott adds, "I cannot but think the best way to promote a union is less by discussion of intellectual problems than by co-operation and practical work."

This, as we understand it, is just the purpose and method of the Liberal Congress. It does not hope to find unity of thought among sincere people, it would not even labor to change the religious beliefs of any one, so far as those beliefs are satisfying and helpful. It would change the make-beliefs of people and bring the pretensions of people on religious questions, as on other questions, into parity with their intellectual movements and possibility at any given time.

But we find in the wise suggestion of Dr. Abbott, as well as in the avowed purposes and actual activities of the Congress, a profound intellectual solution of many beliefs, doubts and inquiries. To unite in practical work, to co-operate in works of reform, to join together in the promotion of physical, moral, intellectual and spiritual interest of the community, is possible only to those who recognize that this is the paramount business of religion. Such co-operation carries with it a clear implication that creeds and forms are themselves means, and not ends; that they are to be submitted to the test of utility and are to be measured by their inspiring power.

Such a "union for practical work" carries with it a recognition that religion is primarily a thing of this world; it is a measure of life and not preparative for death. It places the interests of the community as the supreme responsibility of church and pastor, rather than the things of the denomination or the creed. They are to join hands with their neighbors irrespective of names and ecclesiastical affiliations, for the advancement of the kingdom of God, for the redemption of the community, the purification of the city and the states, rather than the emphasizing of the intellectual lines that divide or ecclesiastical forms that mark the dissensions, persecutions and bitterness of religious history.

Dr. Abbott points to the higher intellectual road, the severe tasks of to-day. It is easy to talk union; it is hard to unite. It is pleasant to preach about the brotherhood; such preaching in these days is always met with prompt appreciation and hearty encouragement, but it is a very difficult matter to practice even a little of this gospel of brotherhood, to apply Sunday rhetoric to Monday perplexities. It is hard to do business during the day on Wednesday in a way that the prayers and the hymns of Wednesday evening will not mock the day's proceedings. This co-operation which our friend joins with us in commending, and which he has so ably and brilliantly taught for many years through pulpit and press, is so difficult a thing to realize that all high thinkers, earnest preachers, devout lovers of truth, should unite in urging it and seek to enforce it by song and sermon, printed word and uttered speech, in solo and in concert, in the isolation of home and in the convocation of mighty gatherings. In short, this practical co-operation ought to make such a Congress as is proposed to be held in Indianapolis a national rally of the children of the light, the devotee of many confessions made one in the great faith that rests in the holiness of helpfulness.

Concerning the Liberal Congress.

(Continued.)

From Leslie W. Sprague, Boston, Secretary of the Young People's Religious Union.

"I thank you very much for your invitation to the Liberal Congress and for place offered me on the program to speak on the problems of the young people in our churches. I regret to say that pastoral and executive duties will make it impossible for me to be in Indianapolis. The problem of the Young People's Religious Union is primarily executive. We must be able to prove that such an organization can be successfully formed, but while that is my duty as secretary and organizer, I am interested in the general problem and trust you will secure other speakers to discuss the problem which is generally through all Christendom. How can we help young people to develop their own best thought, feeling and action in matters religious? You will have a good meeting at Indianapolis and the broadening fellowship and sympathy of religion as well as the growing ideals of religious life and work will find one more expression and reveal an added impetus. Let us all get to work at the right thing and for right ends, and we shall soon discover ourselves, not only you and I, but orthodox and heterodox, bond and free, working together. Great shall be the rejoicing of that day. Your program is excellently conceived and must be helpful."

From a Nebraska editor:

"I am deeply interested in the movement THE NEW UNITY has so much at heart, because it recognizes the truth in every sect and does not use the Pharisee argument, 'I am holier than thou, therefore I do not wish to contaminate myself by contact with unholy alliances,' but rather it says to all, 'Come, let us reason together on the common platform of human brotherhood and divine fatherhood.' It is a grand move and is made possible only in the richness of time, by the progress of religious toleration and the advancement of religious ideas. Nothing would please me more than to be with you at Indianapolis. But unfortunately that is impossible. I have taken the deepest interest in its success since its inception, and my interest is increasing instead of waning. I believe its mission is to simplify and unify the great truth of universal religion by comparing and utilizing the fundamental principles of all sects and creeds. It will hasten the coming of the day when all can sing with great Whittier,

"Truth is one
And in all lands beneath the sun
Who use their eyes to see may see
The tokens of its unity."

The Word of the Spirit.

*"Get thee up into the high mountain; lift up thy voice
with strength: be not afraid!"*

Some Ethical Aspects of Browning's Philosophy.*

The statement is often made that poetry has no vital meaning in the world of thought to-day; that it is a product of a childish age, and in these scientific days it will be relegated to the domain of myth and allegory. Nature is disenchanted; she is indeed now looked upon as an open book to be studied, to be classified and analyzed, but not to be felt with the heart-warmth of earlier days. Nature cannot (infer our scientific friends) be synthesized into a throbbing, vitalizing, wide-embracing, harmonious expression of a central unity, which is its heart and soul. In short, it cannot be wooed and won, as well as known and understood. Science has done much in her own realm, the realm of the phenomenal, to correct and to test the superstition and pseudo-knowledge of the past, and to discover new fields for inquiry and research. She has given us a round world instead of a flat surface; she has substituted the Copernican system of astronomy in place of the erroneous conceptions of Ptolemy; she has taught us that this globe of ours that was once thought to be the center of the universe, and the special object of God's providential care, is but a grain of sand on the seashore compared with the vast expanse of worlds and universes beyond it. She has done much, we hope that she may do more, and bid her Godspeed. Yet, spite of all her triumphs in the sphere of effects, in the unfoldment of processes and methods, not one question has she solved regarding the underlying causes of things, the noumena of consciousness, or the self-consciousness of man. And farther, not one solution has she given that is absolute or approximately so in her own domain—no answer that is not open to serious exceptions, no laws that are definite—but hypothesis, hints and guesses. Likewise in her investigations she has treated oftentimes with indifference or superb contempt the voice of religion, the aspirations of the soul, and the belief in an infinite reality or God. Now science cannot substitute a world of force for a world of soul; the human mind, the intuition of man would not accept it. For, still the heart doth need a language; the soul still asks, what am I? why am I here? and whither tend these struggling aims? questions extending farther than the most powerful telescope can penetrate, queries reaching deeper than ever did plummet sound. It is for these reasons, briefly given, that poetry, it seems to me, is to lead in these new days; because to the poetic instinct rather than to the scientific mind is given the reach beyond the grasp of the insulated intellect. The poet is enabled to make the larger synthesis, harmonizing these seemingly diametric forces, love and truth, religion and science. The poet, the poet as prophet, is more sympathetic to the spiritual side of things, to the inanimate world beneath him, to human hearts around him, and to the eternal love within his own breast. He more than all others sees the infinite in manifested things.

Robert Browning is one of the most significant examples we have of this reconciliation and readjustment of the diverging tendencies, love and truth, already mentioned. Deeply imbued with the principles of science, generalizing its details and with his wonderful imagination rounding out the universal meaning, he presents us with an estimate of life, a philosophy for living, unparalleled in English literary history. The foundation principles upon which his estimate of life is based, are loyalty, universality, un-deviating and unqualified optimism, and he has embodied these principles in a wide range of subjects and variety of characters, in dramas and poems of life, love, art and music. Robert Browning is the poet and prophet of soul-

culture, and the heart and core of his teachings is love, or the charity of St. Paul, a broad sympathy for humanity. Soul-development, I repeat, through the law of love, is Browning's theme, the burden of his song, and the command which his thought urges upon us is, to exercise the will, broadened by knowledge and experience, in the service of love,

"A love so limitless, deep and broad
That men have renamed it and called it God."

Browning's purpose, the motive power of his life, was from the first "The development of a soul—little else is worth study—I, at least, always thought so." All the historical allusions and scientific truths with which his work is elaborated, all the fullest details of illustration which were natural to the current of contemporary thought which he encountered, were framework or background for his central purpose, which was in other words, to show forth the revelations of divine love through the spiritual struggles of man, and which his poetry confesses thus—

" Life, with all it yields of joy and woe,
And hope and fear,
Is just our chance o' the prize of learning love
How love might be, hath been indeed, and is."

This emphasis upon love is by no means new. It is sung by all the poets—by Goethe, Carlyle and Shakespeare. It is the kernel of truth in the philosophy of Plato and his school. Petrarch and Michael Angelo chant it in sonnets, and Emerson echoes it when he says:

"Love works at the center,
Heart-heaving alway."

Jesus *died* for love of his fellow men, and the history of the church and all reform is a more or less imperfect attempt to realize the ideal of divine compassion. But after the groanings and anguish of two thousand years, how faintly glimmers the divine spark! How clouded over by dogma and superstition, by the vainglory and wrongdoing of man!

Can we forbear the emphasis, for in its application to the practical needs of the age it has a significance that is unique in Browning's thought and method; and, in so far as his conceptions of love rest upon eternal truths, it is pregnant with wise admonitions for all ages. Browning's drama of Paracelsus is devoted to an exposition of the tragedy of a life without love; Paracelsus is the picture of a great, noble, scornful mind wrecked by its mere desire to know. After traveling in foreign countries, acquiring the secrets of eastern occultism, and discovering many medicinal agents, then unknown, notably laudanum as a cure for pain, he becomes cognizant of a sense of failure which haunts his most valuable attainments. He tampers with the lower magic when the higher fails him and suddenly awakens to the real secret of his failure. He learns that love and the love of God sway the soul that mere knowledge has wrecked, and failing to exercise this charity in his judgment of mankind, we hear his regret:

"In my own heart love had not been made wise
To trace love's faint beginnings in mankind,
To know even hate is but a mask of love's,
To see a good in evil, and a hope
In ill-success; to sympathize, be proud
Of their half-reasons, faint aspirings, dim
Struggles for truth, their poorest fallacies,
Their prejudices and fears and cares and doubts;
All with a touch of nobleness, despite
Their error, upward tending although weak,
Like plants in mines which never saw the sun,
But dream of him, and guess where he may be,
And do their best to climb and get to him.
All this I knew not, and I failed."

He now apprehends that love and knowledge are two parts of a dis severed whole—and that love solves where knowledge perplexes. Too late the hero says so sadly—

" 'Tis only when they spring to heaven that angels
Reveal themselves to you; they sit all day
Beside you, and lie down at night by you,
Who care not for their presence, muse or sleep,
And all at once they leave you and you know them!
We are so fooled, so cheated!"
"And this was Paracelsus."

Not homeopathy, nor allopathy, but sympathy, says

*A paper read before the Browning Class of Toledo, Ohio, by the leader, Mrs. A. G. Jennings.

one, is the need of the present day. Sympathy, from sympathy, together, and pathia, suffering, entering into others' troubles by your own free choice to help and sustain, and therein it expresses a subtle law of human oneness. May we emphasize this truth before it comes too late, as it did to Carlyle, when lamenting the death of his wife, he reflected upon his lack of sympathy toward her. Who can read with anguish unsuppressed his lines: "Blind and deaf that we are, O think thou, if thou yet *love* anybody living; wait not till death sweeps down all the paltry little dust-clouds and idle dissonances of the moment, and all be at last so mournfully clear and beautiful when it is too late." But this philosophy of love, you may think, is all very well as an ideal, or as an abstract proposition, but how does it tally with the facts of life—will the commonplaces, the realities of the world bear us out in this assumption? Just right here Browning can answer you, for what characterizes his *unique* position in philosophy are his views of doubt, of failure, of imperfection and transgression. We are here to grow, to project the soul on its lone way, and no factor in life is incompatible with its development, nothing that exists but that is right and good, and subserves man's growth in God's divine economy. He says in *Sordello*,

"For mankind springs salvation by each hindrance interposed."

"Imperfection means perfection hid,

Reserved in part, to grace the after time."

Or in *Abt Vogler*,

"The evil is null, is naught, is silence implying sound; What was good, shall be good, with, for evil, so much good more;

On the earth the broken arcs; in the heaven, a perfect round."

Or is it *doubt* that perplexes? What does he say in *Paracelsus*—

"If I stoop into a dark tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast; its splendor, soon or late,
Will pierce the gloom; I shall emerge one day!"

We see, then, according to Browning's idea, that life must be treated as a whole, that learning comes through suffering, every failure points to final achievement, and the present life is but one scene in illimitable growth. These are the points to which I call attention, and I will illustrate from the poem of Rabbi Ben Ezra, as this is usually considered an epitome of Browning's philosophy of life, and is familiar to everyone. This poem of thirty stanzas is put into the mouth of one of the chief Jewish thinkers of medieval times, and opens with a plea for a completely developed life. The poem teaches in the first stanza that the last of life is to be the best, may be the best and wrought with fullest blessings; that our times are in God's hands, and that the cup of life is perfect as planned by the potter—that the circumstances in which we are placed are plastic material for molding and forming the soul. The proper estimate of a man's worth is indicated by his aspiration, in the effort he has put forth to realize his individuality, and more than all in the attitude and direction, in the *bent*, we might say of his *soul*. In short, the inner aim shows the true man, and there is a world of work out of sight which tells upon the individual soul, and which the world may tardily recognize:

"All I could never be,
All men ignored in me,
This, I was worth to God." . . .

Therefore, it is what we have *tried* to do, the progress we have made, and how high our ideals have been that should enter into the account, for he tells us in the *Inn Album*:

"Better have failed in the high aim, as I,
Than vulgarly in the low aim succeed,
As, God be thanked, I do not!"

As our muscles are strengthened by effort, so the moral qualities grow by exercise, and if we desire an easy voyage in life without friction or disturbance, we have but to float upon the surface. But taking life as it is, we often have to try rough waters as well as the smooth, and if we sail

proudly, freighted with hope and love, with canvas unfurled, plowing the waves, the surface of life's current will be agitated and ebullitions will be created in the water which will threaten the smaller craft within its circuits. But we shall thereby be tested as a seafaring vessel, that can bear the adversities of the storm, as well as the prosperities of a peaceful voyage—

"Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joys three-parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare,
Never grudge the throe!"

"For thence,—a paradox
Which comforts while it mocks,—
Shall life succeed in that it seems to fail;
What I aspired to be,
And was not, comforts me."

The poem of *Saul* goes a step onward in development. Rabbi Ben Ezra has especial reference to one's individual growth, while *Saul* is the blossoming out of Browning's philosophy of love, wherein is altruism and renunciation. "Each deed thou hast done dies, revives, goes to work in the world," and posterity will be benefited.

"I have gone the whole round of creation; I saw and I spoke;

I, a work of God's hand for that purpose, received in my brain

And pronounced on the rest of his handiwork—returned him again

His creation's approval or censure; I spoke as I saw.

I report, as a man may of God's work—all's love, yet all's law.

Now I lay down the judgeship he lent me. Each faculty tasked

To perceive him, has gained an abyss, where a dewdrop was asked.

Have I knowledge? Confounded it shrivels at Wisdom laid bare.

Have I forethought? How purblind, how blank, to the Infinite Care!

Do I task any faculty highest to image success?

I but open my eyes,—and perfection, no more and no less, In the kind I imagined, full-fronts me, and God is seen God In the star, in the stone, in the flesh, in the soul and the clod.

And thus looking within and around me, I ever renew (With that stoop of the soul which in bending upraises it too)

The submission of man's nothing—perfect to God's all—complete,

As by each new obeisance in spirit, I climb to his feet."

Browning's attitude toward failure and transgression is based upon his views of life in its *totality*. To him this is not a piecemeal universe. Neither are there two kinds of people, the good and the bad. We are good and bad together, no one without his weaknesses, his foibles and his prejudices; no one without moments of reason, when he feels the universal truth. No one can be complete with others incomplete; and "there is nothing good for the bee that is bad for the hive." On account of this broad sympathy and universality, Browning has often been criticized,—for picturing in his poems all kinds and conditions of men, and because he sees in the lowliest, the humblest and most obscure life redemptive qualities. Who was it in history that was condemned for being the friend of publicans and sinners? He came eating and drinking, said they; he plucked ears of corn on the Sabbath, and claimed divine relationship with God.

The Christ-spirit is that one of broadest charity, which sees underneath all sin a Godlike essence. To Browning there were no "sheep and goats," no "masses," no "fallen women," none "doomed to perdition," but a world made up of God's men and women, each one climbing higher and higher on the ladder of life; sometimes making a misstep, often through weakness or inheritance unable to keep up in the line of ascent. But does Browning condemn them for this? No; he is tolerant toward the mistakes and shortcomings of others, and herein consists his greatness as a humanitarian. Friends, souls do not grow by isolation. They may *rest* in that way, but they *grow* by contact with others, and the more points by which they

can touch and sympathize with their fellows, the broader and grander and higher the nature becomes. That Browning did this, I say, is proof of his inborn nobleness, and that his characters act well their parts, according to their inner natures, is proof of his artistic and dramatic power. Browning would have us realize that every man is our brother, heir of the same inheritance, "child of the self-same God." *The love of good*, as we thus find it emphasized, if applied to human brotherhood, would give a different face to this old world of ours; but it must begin right here in *this* world, in the simpler as in the larger things of life,—in the *nearest* duty and in the sacred commonplaces of life. This is an important thought emphasis of Browning, and was a practice of his life, the intuition of a child, as well as the reasoning of a philosopher, justifies its claim, as the following story will illustrate:

A child of two years was fondly caressing her brother of four, saying, "Pretty boy, pretty boy," when she suddenly seized his hair and pulled it with great vigor. The little fellow cried with pain, and ran to his mother, and thrusting his head in her lap, said in tremulous tones, "Mother, I don't blame her; she doesn't know any better; but isn't it time we should begin to teach her?"

So Browning teaches the deep confidence that amid all the misery of life, amid all the horrors even of the morgue and prison court, and the brutal staining of human innocence, that all men are God-made and can be awakened to the consciousness of a soul-life. He teaches that man is here to learn and to be tested; to learn where to put force that is misdirected; and this is to come about, not through the survival of the fittest, but through the survival of all; not along the lines of least resistance, but along the lines of greatest resistance. The major and minor notes make up the perfect scale, and we are not to shut our eyes to the imperfections and failures, but to work up into healthful tissue the debris of life, and mold it into a divine harmony; each doing his part, each yielding his place to the rest; and the poet or preacher, the prophet or seer who can show that life in its simplest and meanest forms has divine bearings and possibilities, is the savior of men. In the little mustard seed were shown divine virtues and the sparrow's fall was not unnoticed by the Father; is not your brother man more than they? Is he not endowed with soul?

Emerson once said: "Browning is always a teacher. To men of science, to whom the old forms of religion are valueless, to the weak, the neglected, the toil-worn and despondent; to the reformer; the pioneer in new fields of invention, to the aspiring and growing, soulful and thoughtful men and women, he is a teacher; to each and all, he brings a message as from heaven, which is that of faith, faith in the highest possibilities of man; a faith radiant, healthful, joy-producing.

But there is another side in Browning's philosophy, very strongly emphasized, and that is the duty we owe to ourselves and the ideal principle within. Browning teaches us that man is here to learn and to test and develop his soul powers, not in accordance with any existing code of laws, or in reference to the need of any person, but according to the God-given mandate within it. His poetry is thus not the end of his existence. He does not submit to art for art's sake, or to knowledge for knowledge's sake, but to give expression to the soul within, in all its varied moods and shifting fancies. This might seem like an excess of individualism were it not for the fact that we can never do more for others than in being our best selves. In order to unfold himself, then, and to live out the ends of his existence, Browning takes many characters, imaginary sayings of so many people not his own, to express these various moods of the soul—their motives and their unfoldings. We are thus warned not to read his personal ideas in his dramatic creations. But there is a spiritual quality, a Browning atmosphere in which these various creations are enveloped, more or less colored with his own personality. As the bee cannot gather honey from the simplest flower without contributing his quota to the

process of fertilization, so Browning has infused into his *dramatis personæ* a certain soul-essence, which is the secret of his art. It is *his* inner consciousness and dyed with his own heart's blood. It is this intensity and glow that we feel, if we are spiritually alive to Browning's genius. It is this which abides, for it is of the spirit, spiritual.

Hearken to this Dream by Olive Schreiner:

"There was an artist once, and he painted a picture. Other artists had colors *richer* and rarer and painted more notable pictures. He painted with one color; there was a wonderful red glow on it, and the people went up and down, saying 'We like the picture, we like the glow.' The other artists came and said, 'Where does he get his color from?' They asked him and he smiled and said, 'I cannot tell you,' and worked on with his head bent low. And one went to the far East, and bought costly pigments, and made a rare color and painted, but after a time the picture faded. Another read in the old books and made a color rich and rare, but when he had put it on the picture it was dead. But the artist painted on. Always the work got redder and redder, and the artist whiter and whiter. At last one day they found him dead before the picture, and they took him up to bury him. The other men looked about in all the pots and crucibles, but they found nothing there that *they* had not. And when they undressed him to put his grave clothes on him, they found above his left breast the mark of a wound. It was an old, old wound, that must have been there all his life, for the edges were old and hardened; but Death, who heals all things, had drawn the edges together and closed it up. And they buried him. And still the people went about saying, 'Where did he get his color from?' And it came to pass after a while that the artist was forgotten, but the work lived."

Thought is what we feed upon; by ideas are we nourished as well as bread. What we *are* we express outwardly in action, consciously or unconsciously. There are few prophets, few poets, few seers, but all may be *doers* of the word; by enforcing and applying the principles of this philosophy; by studying it in all its aspects; by feeling it as a motive power to action, and by translating it into trustful, loyal living.

Communion in Solitude.

Alone? No, never alone

While the moon beams her blessing on me!

Alone? No, never alone

While I talk with the answering sea;
When the whispering forest replies
To the sorrowful thought in my breast;
When the stars with their pitying eyes,
Or the sunset's smile in the west,
Comforts my heart, as it cries,
With a sense of soothing and rest;
When the musical west wind sighs
With the cadence which pleases me best.

Truly the heart is alone

Amid the wealth-worshipping crowd!

Truly the soul is alone

Where the voice of Ambition is loud,
And alone the unsatisfied mind
'Mid the madness of make-believe mirth.
Man's revels are not of a kind
With the natural gladness of earth.
Nay! If thy spirit has pined
For companionship fitting its birth,
Go seek where thou surely canst find
This treasure of consummate worth.

Go lean on the Infinite Heart

Which the features of Nature reveal!

Go dwell in her presence apart

And learn through her teaching to feel
That thou canst in majesty rise
To the crest of her cloud-cleaving height;
That, with vision undimming, thine eyes
Can rest on her billows of light,
Or pierce the dim meaning which lies
In her shadows of death and of night;
That thou, in her wisdom, art wise;
That thy spirit is pure in her sight.

Oh! then thou shalt find her, indeed,

A lover, companion and friend,

To solace thy heart in its need,

To abide with thy soul to the end,

With her sun-woven curtains of day

To cover the night of thy fears;

To charm with her healing away

Thy feverish anguish of tears,

With her wealth of fulfillment to pay

The debt of the hope-stealing years,

To mingle thy life's feeble ray

With the fadeless light of her spheres.

Oakes Burleigh.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

Freedom.

How lonely is vast Freedom! I may go,
Or come, or sit in the still house of thought,
All idleness, unseeking and unsought,
From the gray morn to noon, to evening glow,
None shall reprove, if vacant hands I show,
Or question why the task remains unwrought;
Or done, or never done, 'twill be as naught
To every creature on the earth below.

How lonely is vast Freedom! I were fain
To follow any who would be my liege;
To say, "Do this!" or, "To the world's end ride!"
I am as he who once sought all in vain
To enter his loved city, in her siege:
"How lone is Freedom!" at her gate he cried.

—Edith M. Thomas.

Encircling Lines of the Criminal Problem.

BY L. de FERSTED.

In our acceptance of Lombrose and Nordau we are beginning to look upon the criminal as predestined, for the glory of science, to crime and perdition in this world. And we are in danger of forgetting that, in the main, crime is a result of social conditions; that the very nature of the criminal, so far as influence by environment, is the result of conditions for which the community at large is responsible.

In December, 1881, there appeared in the *Atlantic Monthly* a masterly and extremely interesting article by Mr. Richard Dugdale, upon the Origin and Increase of Crime. It is nearly fifteen years since Mr. Dugdale died, but his grasp of the problem in that article is fully up to date to-day, and reveals an insight deeper than that of any other writer on the same subject familiar to me. Not only was Mr. Dugdale an earnest and untiring student, but a hard-headed, logical thinker, the farthest removed from any taint of sentimentalism.

As his final conclusion he says: "The inevitable tendency of prisons is to create criminals at the expense of the state." * * * * "The true policy seems to be gradually to dispense with the expedient of imprisonment except in extreme cases." * * * * "Let the criminal be returned upon the community under conditions of probation." * * * * "Successful experiments in that direction indicate the time approaching when all good citizens will be courageous enough to apply with greater frequency conditional liberty to those under condemnation." For murder and other offenses of great violence the writer recognizes the necessity of prisons; but adds that not until the circle of imprisonment is greatly circumscribed will the deeper questions of hereditary crime, and the physical and social conditions which produce and preserve entailable attributes of crime receive the attention demanded.

The drift of public sentiment and legislation has been in a direction exactly opposite to the one indicated by Mr. Dugdale; instead of eliminating unnecessary factors we have been developing and multiplying the complexities of the problem; instead of reducing the inmates of our prisons to the minimum, we are offering every inducement to increase their number. The imprisonment of men accused of crime no longer rests on moral grounds, but has become a financial transaction of great importance to the agents concerned.

The real fortress of crime is barricaded from attack by the very forces ostensibly used against it. These encircling forces, instead of pressing forward to the heart of the evil, steadily enlarge their circuit; since the whole network of protective agencies is financially benefited by the increase of crime, and so long as it continues to be for the interests

of thousands that crime shall flourish in our midst, so long will the prison problem expand frightfully upon our hands.

It is estimated that thirty-six million dollars in excess of the regular salaries of policemen is annually expended in the United States for arrests alone; an average of about one-third of those arrests prove, upon examination, to be without cause. This is but the beginning, for the state offers money at every step for the conviction of the accused—the accused, not necessarily the criminal. It is impossible to estimate how much of the amount raised by taxation for protection against crime is expended in rewarding unjust or unnecessary arrests, detentions and prosecutions.

Private detective agencies are beginning to be recognized as the source of growing evil. One of the highest prison authorities in the country places them among the great causes of crime, through their systematic efforts to baffle the endeavors of ex-convicts to live honestly. And there is no doubt that the ranks of these detective agencies are re-enforced by the very worst class of criminals, who have the shrewdness to discover that they can live a life of reckless adventure and unscrupulous dishonesty with greater safety and larger gains—their criminal experience being recognized as special qualifications—in this line than in any other.

The suggestion that there may be innocent men in prison is met with the reply, "But there are more guilty ones who escape," which answer is paralleled by Charles Lamb's delicious apology on being reminded that he was always late to business in the morning, when he answered: "Yes; but I always go home early in the afternoon." Discrepancies in the administration of justice do not balance, but emphasize the wrong. We have become so accustomed to the whole feeling system that we do not realize what a strong temptation it continually offers to unjust and dishonest dealing with suspected or accused persons. But the climax of evil-dealing is where the state joins hands with known criminals in the purchase of state's evidence by the remission of all or a part of the penalty which would otherwise fall upon the guilty person so rewarded. Almost any crime can be condoned in the eye of the law if the criminal will but stoop to treachery; and the mere assertion of a reckless thief whose own liberty is in jeopardy, is taken as evidence against, or even as proof, of another's guilt. Some of the most dangerous criminals in the country count with tolerable certainty upon collusion with the state in securing comparative immunity from their crimes by the simple device of implicating others. The result of a great bank robbery some years ago affords a striking instance of the working of this method. I quote from the *New York Herald*:

"The man who planned and guided the execution of that crime received not only his pardon but a large reward for securing the conviction of the men he had betrayed."

This was managed partly through the detectives, and is, of course, an extreme and exceptional case, but lesser outrages on the same basis are practiced and sanctioned all over the country.

Not until bribery, direct and indirect, is abolished from every department of our vast and expensive penal machinery—not until crime ceases to be a source of increased revenue to the agents employed to suppress it, can we hope to define the outlines of the real criminal class. There is no reason for believing that criminals would not be prosecuted if no rewards for conviction were offered; fear of danger is an elemental factor in human nature, and society is bound to protect itself. It is only a question of safe and honorable, or of demoralizing methods. The feeling and reward system is really no more necessary to the safety of the community than such a system would be in connection with the insane. We may be very sure that if thousands of persons were financially interested in the increase of numbers adjudged insane there would be immense additions to the inmates of our asylums.

Our dealing with crime and criminals should rest on a moral basis, the best measures for the ultimate good of

all. The true interests of the community and of the individual are inseparable. Social science but confirms the old statement; we are all members of one body. Fair dealing with the accused—for the good of all and not for the gain of accuser or prosecutor, is imperatively demanded, in all efforts to overcome crime. The state must uphold the standard of disinterested integrity and righteousness.

Instead of so doing we have made personal gain the mainspring of action in our penal machinery; and the moment an individual is swirled into the current of its power, if he is not already a criminal, we do our level best to make him one. We harden our hearts with the belief that criminals are beings unlike ourselves. For even a technical infraction of law they are barred out from all moral consideration; they are placed beyond the pale of the golden rule, and of that level scale of justice: "As ye judge ye shall be judged." Without discrimination, whether he be a carefully reared boy who has made a single misstep, or a man born and bred in an atmosphere of evil, before he has been convicted of any crime we deliberately submerge him under that worst conceivable moral influence, an influence diabolically tending to develop all evil latent in his nature, the influence of our city jails.

And yet we accuse the criminal classes of a terrible increase of crime. The criminal class: is that class composed of those responsible for the crime in our midst? Then who among us is free from responsibility? Where dare we draw the lines?

Whenever the educated, the wealthy, the powerful classes earnestly set about it, and definitely aim to reduce our imprisoned population to those actually dangerous to the welfare of society, the path of progress will open clear before us. Throughout the northern states, statistics go to show that fifty per cent. of the inmates of our prisons are under twenty-five years of age at the time of conviction; of those an average of thirty per cent. are serving a first sentence. In several of our states, Illinois among the number, men under twenty-five years of age convicted of a first offense—murder and certain other high crimes are not included—are committed to a reformatory, which is really an industrial school where men are trained to support and to control themselves. From this reformatory they are in time given conditional liberation, under parole, provided that suitable employment is secured for them. This last condition, in these present troublous times for labor, makes the release very uncertain. Far better would it be in many cases were the sentence suspended and these young offenders returned, on probation, to home influences and to situations where they are giving satisfaction to employers. The suspended sentence to imprisonment would be executed in case of any violation of the condition of release by the delinquent. This measure was adopted in Massachusetts several years ago. But twenty per cent. of the men then placed on probation have violated the conditions and been sent to prison, while eighty per cent. have been saved from identification with the criminal class, and the manifold evils resulting therefrom. This simple measure not only reduces the number of men transferred to the prisons, with all the useless attendant expense to the community, but it practically annuls unjust conviction. The effects have proved admirable, returning to their homes and trades the large class of men who, under pressure of exceptional temptation, have committed a single crime inconsistent with their general character. Instances by the hundred could be given where such a course would be unanimously conceded to be for the general good. The old words, "Go, and sin no more," have really as much meaning to-day as they had eighteen hundred years ago.

The most eminently encouraging and successful results in this direction are shown by the criminal statistics of Edinburg, where first offenses are rarely punished by imprisonment; and where, in a city of three-hundred thousand inhabitants, with a police force of but four hundred and ninety-three officers, far fewer crimes are committed

than in any place of its size in the United States. Mr. John Swinton, after giving most interesting statistics in regard to light penalties there inflicted, and the many remissions of penalties adds:

"Is it not deserving of the study of penologists and lawmakers that there is one city in the world in which harsh penalties and hard punishments are not found to be necessary to the preservation of order and the prevention of crime?"

The court records for the year previous to Mr. Swinton's visit show that not a single murder was committed within the twelve months. A large number are "apprehended" for intemperance, and these arrests are wisely made before crime has resulted. And the tremendous list of crimes caused by intemperance is headed off by faithful vigilance on the part of the police. These facts are vastly more important to those studying measures for the prevention and suppression of crime than anything that can be learned by the study of the formation of the criminal brain, where we cross into the domain of insanity. One step on solid ground in the right direction is practical gain for all time.

Passing on from our younger class of offenders we find similar restorative measures applicable in our penitentiaries, and justified wherever practiced in connection with the system of grading convicts adopted in many European and a few American prisons. The conditional release, on parole, of such prisoners as have given satisfactory evidence of the power and the will to become self-supporting, law-abiding citizens, offers the strongest inducement to reformation. It also corrects the evil of unjust conviction; and it separates the wheat from the chaff among the indiscriminate man of humanity that has long deteriorated behind our prison walls. It seems best that the privilege of parole should not be denied to any class of offenders, for its primary aim is the discrimination of individual character.

In order fairly to carry out the measure of conditional liberation a supplementary state institution is demanded, where temporary employment can be given and permanent situations secured for discharged or paroled convicts who have no friends to assist them. One-tenth of the money now expended in every state in securing unnecessary convictions would easily in each state establish such an institution—which ought soon to be self-supporting. Michael Dunn successfully established such a "home" in several states, and Mrs. d'Arcambel conducts one in Detroit.

The difficulty, amounting often to impossibility, of securing work, repeatedly forces men back into criminal life; and it will inevitably prove the greatest obstacle in the way of conditional release; it has therefore become imperatively necessary for the state to meet this need.

After all this sifting process our prisons would never be empty. Apart from the more intelligent, capable, and well-intentioned inmates, on their forward march toward conditional liberation, there would remain inside the walls, dragging out their indeterminate sentences; the incapables—that pitiable class of men weak physically, mentally and morally, who have stumbled on from one infraction of the law into another through sheer lack of ability to take care of themselves honestly—had they the ability to take care of themselves dishonestly they might not be in prison. And there would remain the men of marked criminal determination, or of murderous or other uncontrollable instincts. The residuum, incorrigibles, if one is a Calvinist; degenerates, if one is a disciple of Max Nordau.

But if one happens to be a Christian —?

Whatever may be the origin or the fate of this residuum, this is certainly true: when searching precautions are taken to prevent the crimes resulting from our saloons, when the accused are fairly and honestly dealt with; when prisoners are treated according to the best light from science and from Christianity, and are given work when released, then, and not till then, will "the alarming increase of crime" be controlled, and the reformation of the ordinary criminal be reasonably expected.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—The happiness of love is in action; its test is what it is willing to do for others.

MON.—Worship—a song and a prayer, natural to a soul joyous, hopeful, and in love with its Maker.

TUES.—The spirit hath much to do with endurance. By its help the weak sometimes thrive, when the strong perish.

WED.—The divine last touch in perfecting the beautiful is animation.

THURS.—Past question, every experience is serviceable to us.

FRI.—The strength one can eke from little, who knows till he has been subjected to the trial?

SAT.—In the thankfulness for present mercies, nothing so becomes us as losing sight of past ills.

Lew Wallace.

Grandma Says.

Grandma says, some single word
Has by a multitude been heard
And caused a thousand thoughts to grow;
And, surely, Grandma ought to know.
Grandma says, a single smile
Has traveled on for many a mile
And scattered hate and tears and woe;
And, surely, Grandma ought to know.
Grandma says, a helping hand
Has reached across a mighty land—
Much further than our steps could go;
And, surely, Grandma ought to know.
—Ella Randall Pearce in *Little Men and Women*.

Boys in Egypt.

It is a novel sight to an American, when first arriving in Egypt, to see men wearing gowns which sometimes touch the ground, red or yellow slippers on their feet, and red caps, green, yellow, or white turbans, or perhaps an old shawl wound around the head, and falling down upon the shoulders. The boys are just as picturesque as the grown people. They are darker in color than American or English boys, and in the northern part of Egypt they have light brown skin, black hair, thick lips, black or brown eyes, straight eyebrows, and very regular white teeth. In fact, a traveler always notices that, no matter how dirty a boy's clothes may be, his teeth are white and glistening. We often wondered how they kept them so white, and found that they were fond of chewing sugar-cane, which perhaps helps to polish the teeth. They also take great care of their finger-nails, and stain them red, which makes a pretty contrast with their brown hands.

Their costumes are different in Cairo and Alexandria from what they are farther south; but in those cities boys under twelve years of age wear a white cotton shirt and drawers, and over them a long sack with flowing sleeves. This garment is made of either colored calico or white or blue muslin, and is sometimes belted at the waist with a cord or sash; but generally it hangs loose from the shoulders, and is open at the throat.

Some boys run around barefooted, even in cold weather, but many wear white cotton socks, and red or yellow slippers without any heels. These slippers only come over the toe, and flap up and down with every step; but in some way the boys manage to keep them on their feet and run just as fast as any boys.

Many of the small boys wear white cotton caps embroidered with needlework; others wear white muslin wound around the head. But the larger boys wear a red felt cap, with a long black tassel, which they call a fez. The older boys dress more gayly, and wear beautiful red or

black sleeveless jackets, embroidered in gold or silver, over the white cotton gown, which is belted at the waist by a bright silk sash. Others wear very loose baggy trousers, made of blue or crimson woolen cloth, with a jacket of the same, handsomely braided, which makes a very becoming costume.

The boys are taught, when very young, to be very polite, and to make many bows, which are called "salaams," and they are very courteous when they meet grown people. We shall always remember with pleasure a dear little six-year-old boy who came into the room where we were sitting, and, though his dress was only a homely calico sack, his manners were most charming. There were eight ladies in the room, but he was not at all embarrassed. He walked up to one of them, took her right hand in his right hand, kissed it, and then raised it to his forehead. Then he moved on to the next lady and greeted her in the same way, and then to the next one, until he had taken us all by the hand, when he seated himself cross-legged on the floor and listened to the conversation.

When a boy goes to bed at night he does not sleep in a bedstead, but spreads a mat or comfortable on the floor and then lies down, and covers himself with a blanket.

Some of the most amusing boys that one sees in Egypt are what are called the "donkey boys," and travelers find them very entertaining. Those who went to the World's Fair saw them in "A Street of Cairo." People ride a great deal on donkeys, and a man or boy usually goes along to guide them. Sometimes the boys are little fellows not more than eight years old, and speak very broken English. They are very observant, though, and know whether the traveler is an American or an Englishman, and name their donkeys to suit the passenger.

The donkeys look quite fine with strings of beads or coins around their necks, and stand in a row by the sidewalk, waiting for passengers. If a boy sees a stranger looking at them, he calls out, "Nice donkey," "Vara nice donkey, Mellican man," "General Gordon," "General Grant," or some other familiar name. If you decide to take a ride, before you are fully settled in the saddle the boy gives the donkey a crack with a pointed stick, and away you go as fast as the poor little animal can trot, the boy running along by your side, and giving the donkey a thrust or a blow every few minutes.

After the boy has been with you awhile, he is very apt to come to your side, and, with his most engaging smile, hold out his hand and say, "Good donkey, good Mellican donkey, vara fast Mellican donkey; bakhsheesh; bakh-sheesh!" which means that he expects you will give him some extra money for the very good "Mellican donkey."—*S. S. Times.*

About Uncle Tom's Cabin.

Most American boys and girls have read "Uncle Tom's Cabin," and will never forget the breathless interest with which they followed the story. The celebrated tale was first published as a serial in a weekly newspaper, and did not attract a very great deal of attention; even Mr. Beecher, the author's brother, did not read it then; but when the complete book was published, he secured a copy and sat down deliberately to read it. From that moment he was oblivious to all about him.

He could scarcely be persuaded by members of the family to answer questions in monosyllables. When called to the supper table he took his book with him. Speechless and absolutely in the story, he ate a slender meal, and then went out with his mind completely fixed upon the novel. Hour after hour passed. Mrs. Beecher retired, leaving him fairly chained to the book.

The clock rang out the midnight hour. He took no notice. Late in the morning Mrs. Beecher was aroused by her husband coming into the chamber, having read the book through. The only comment of the great preacher was:

"Well, if Harriet Beecher writes any more books like that, she'll be the death of me."

Books and Authors.

Some New Books.

Cinder-Path Tales, by William Lindsey (Copeland & Day), is a collection of stories of field and track possessing much literary charm. Mr. Lindsey, who is a successful man of business, seems to divide his leisure between his books and healthful, manly sports. His volume is dedicated to the manager of the Boston Athletic Association. He believes that "in ninety-nine cases out of a hundred the best man wins because he is the best man, and the rest of the field lose simply because they have not the legs, lungs, heart or courage necessary to bring them in first." He also believes that "the atmosphere of the cinder-path is, after all is said, as pure as any on earth, not excepting that of politics and the legal profession;" in which one is inclined to agree with him heartily. "How Kitty Queered the 'Mile'" is, perhaps, one of the most delightful tales in the lot. There is just enough cinder-path "talk" to give the stories point and character; but of brawn and good temper there is a superabundance on every page. The book is just such an one as a father should wish to put into the hands of a son about entering college; or that should be the daily companion of the youth who, at the close of a day's work in an office, wishes to know how to employ an hour or so in some exercise conducive to normal circulation.

A Venetian June (Putnam's), by Anna Fuller, should give pleasure at all seasons. In its cool blue and white cover, designed by Miss Alice C. Morse, it is always inviting. The little half-tone Venetian scenes are also enticing. But these are only accessories. It is Miss Fuller's word pictures that attract us most of all, and these are done in her own inimitable way. "The pulse of the sea" about Venice beats gently. No "surge and thunder" distract one; no tempest-tossed craft on "bounding billows" remind us of the nether world. "Venice doesn't change. It's the rest of us that do that." Its strong lights and shadows, its flashes of color, are all thrown into bold relief by Miss Fuller's searchlight, and affect one very much as do the sketches of Mr. Hopkinson Smith done in another way. The picturesque is omnipresent, and a part of the "Court of Honor" of 1893 is restored to us.

Is Life Worth Living? Prof. William James believes that it is. In an address given originally before the Young Men's Christian Association of Harvard University, the author told how it might be made so; and the publisher, S. Burns Weston, has done well to preserve the address in permanent form. Prof. James tells us that his answer is not jocose, and his wish is to lead us from "the surface-glamour of existence" and make us heedless to "the buzzing and jiggling and vibration of small interests and excitements that form the tissue of our ordinary consciousness." The optimism of Walt Whitman, and of Rousseau in his early life—the optimism of youth and health—are well enough, but "alongside of the deliverances of temperamental optimism concerning life, those of temperamental pessimism always exist and oppose to them a standing refutation." It does "depend on the liver" then. The address is very thoughtful; it concerns us deeply. The melancholy sane may find in it much to soothe, and it is to these that the professor's words are addressed.

The Story of Electricity, by John Munro, is the latest addition to Appleton's Library of Useful Stories. Here is a volume of less than 200 pages, of delicate proportions, into which has been packed a veritable treasure house of useful information on an engrossing subject. With its hundred illustrations, its list of books, and its complete index, it furnishes about all one needs to know about electricity, for the modest sum of forty cents. And it is not filled with tables of confusing statistics, but is a story, told in simple language adapted to the mind of youth and age alike. The little book will take its place alongside of *The Story of a Piece of Coal*, and *The Story of the Earth*. W.

Notes and Comment.

A recent number of *The Living Age* contained a reprint of Mr. George Meredith's article on "Mrs. Meynell's Two Books of Essays."

The Messrs. Scribner are to publish a complete edition of Rudyard Kipling's works.

Mr. Paul Dunbar, the colored poet, whose poems have appeared from time to time during the past three years in the columns of the *Chicago Record* and other papers and periodicals, will give a series of readings this winter under the direction of Major Pond.

The Messrs. Scribner have just issued two new books by the late Eugene Field, entitled "Songs and Other Verse" and "Second Book of Tales." The two volumes are made up of selections from the best of the fugitive pieces hitherto uncollected.

Apropos Mrs. Peattie's book of tales entitled "A Mountain Woman," a bookseller recently received an order for a copy of "A Woman of the Hills."

From the *Chicago Tribune* we learn that an old pawn ticket which has been unearthed at Florence is creating considerable stir in the literary world. The ticket was found in a curiosity shop in a portfolio of drawings and old letters. It runs as follows: "I, the undersigned, herewith acknowledge the receipt of 25 lire from Sig. Abraham Levi, for which he holds as security a sword of my father, four sheets and two table covers.—March 2, 1570. Torquato Tasso."

Mr. Bliss Carman takes issue with *The Bookman* on the use of the phrase "literature of decay." His article in the *Boston Evening Transcript* for September 19 is vastly good. Mr. Carman finds the phrase meaningless, and he says the editor of *The Bookman* "might just refer to it as the 'literature of de gang,' that would be quite as lucid as the 'literature of decay,' and it wouldn't be offensive."

Messrs. Houghton, Mifflin & Co. have recently brought out in their Riverside Literature Series revised and enlarged editions of Longfellow's *Evangeline*, Hawthorne's *Grandfather's Chair*; True Stories from New England History, and Lowell's *Vision of Sir Launfal*, and other poems.

With Longfellow's *Evangeline* will be found an excellent equipment for the study of the poem and the author, consisting of a portrait of the author, a forty-page biographical sketch by H. E. Scudder, a sketch of Longfellow's home life by his daughter, Alice M. Longfellow, an historical introduction, notes, a pronouncing vocabulary, and four full-page illustrations. The whole book now contains 142 pages, and is sold in paper covers at 15 cents and in linen covers at 25 cents.

Hawthorne's *Grandfather's Chair* has been printed from new plates prepared for this edition. It is equipped with a biographical sketch, appendices, and historical notes. Also with a portrait of Hawthorne and twelve full-page historical illustrations. Among the pictures may be mentioned: King's Chapel Burying-Ground; Pine-Tree Shilling; Facsimile of Title-Page of Eliot's Indian Bible; Roger Williams' House, Salem; Picture of Quebec from a Sketch of the Time; Map of Nova Scotia and Acadia; Boston Massacre from Paul Revere's Picture; Faneuil Hall, etc. This book is in three parts, in paper covers, at 15 cents each; also the three parts bound in one volume, linen covers, at 50 cents.

Lowell's *Vision of Sir Launfal and Other Poems* has been revised by the addition of a new biographical sketch and by four full-page illustrations; a portrait reproduced from a crayon made in 1842; a picture of Elmwood, Lowell's home in Cambridge; a reproduction of the Seal of Harvard University, and two illustrations for Sir Launfal from drawings by Garrett. This book is in paper covers at 15 cents; also bound with No. 15 (Lowell's *Under the Old Elm*, and Other Poems) of the same series, in linen covers at 40 cents; and with Nos. 1 (Longfellow's *Evangeline*), and 4 (Whittier's *Snow-Bound*, Among the Hills, Songs of Labor, and Other Poems) in linen covers at 50 cents.

A 16-page
Weekly.

THE NEW UNITY

\$2.00 per
Annum.

...PUBLISHED FOR...

UNITY PUBLISHING COMPANY,

—BY—

WAY & WILLIAMS, SUITE 1649-50-51 THE MONADNOCK,
CHICAGO.

EDITORIAL MANAGEMENT.

Named by the Executive Committee of the American Congress of Liberal Religious Societies and approved by the Directors of the Unity Publishing Company.

JENKIN LLOYD JONES, MANAGING EDITOR.

HIRAM W. THOMAS, Chairman,
R. A. WHITE,
CAROLINE J. BARTLETT,EMIL G. HIRSCH,
A. N. ALCOTT,E. P. POWELL,
JOSEPH STOLZ,
A. W. GOULD.

Remittances should be made payable to Way & Williams, and should be by express money order, post office money order, draft, check on Chicago bank or registered letter. The date following your name on your paper's "yellow label" will show the date to which your remittance has paid. No other receipt is given unless stamp is sent.

Discontinuances.—Subscribers wishing THE NEW UNITY stopped at the expiration of their subscriptions should notify us to that effect; otherwise we shall consider it their wish to have it continued.

Changes of Address.—When a change of address is desired, both the new and the old address must be given and notice sent one week before the change is desired.

All Letters concerning the Publishers' Department should be addressed to WAY & WILLIAMS, The Monadnock, Chicago, Ill.

Editorial.—All matter for the Editorial Department should be addressed to Jenkin Lloyd Jones, 939 Langley Ave., Chicago, Ill.

Entered as Second Class Matter at the Chicago Post Office.

The Liberal Field.

*"The World is my Country; To do
good is my Religion."*

CHICAGO.—The last of the vacation sermons at All Souls Church, September 13, was delivered by William Kent, many years trustee of All Souls Church and at present an alderman in the city of Chicago. His subject was "Practical Politics" and he took for his text the words which we print as frontispiece in this issue. A large number came out to hear him and the city papers made extensive report of his words. In this realm he spoke "as one with authority." When the editor is back at his desk in the city he will hope to give the readers the benefit of some of the wisdom born out of experience and the vision that comes to one who has tried to purify our city politics and identify politics and morals. We will not delay this note of hope: "Beneath all the sins of wealth and the besetting crime of ignorance there is still character, thank God, yes! and sense in the American people. They are awakening to their position and they will rise to the emergency. We must work. We must learn and our nation will live." Since writing the above the sermon has been put to press and will soon be obtainable in pamphlet form.

THE MEMORIES OF A VETERAN.—During the month of August Mr. William Lombard of Chicago has been our guest, and as we rested during that long to be remembered week, under the shade of our wide-spreading maples, he entertained us with many interesting incidents of his life. As a man of eighty-six he has passed through many eventful periods. His account of how the Unity Church of Brooklyn, N. Y., sprang into existence may interest the readers of THE NEW UNITY.

Previous to the year 1867 Mr. Lombard and his wife had attended the Church of the Saviour and enjoyed the friendship of their minister, Rev. A. P. Putnam.

The seat they occupied was the second from the front and as the congregation moved slowly out of church the pastor used often to come down from the pulpit and chat with those nearest him.

After service one beautiful September day in 1867, while pastor and layman were watching the people pass out, Mr. Putnam said: "Mr. Lombard, why can't you and some of the good friends near you form a new church nearer your homes. The expense need not be very heavy. I'm sure

Brother Farley will give you aid and I will go over and preach afternoons."

As seed sown in good soil springs up and bears fruit, so this conversation resulted in the calling of a meeting at the home of James Whiting, September 30, 1867.

There were present: James Whiting, Rev. A. P. Putnam, William Lombard, Robert Foster, H. B. Shute, G. B. Elkins and Mr. Fisher, at which time the Unity Church was organized.

A hall was engaged over a fish market at the corner of Fulton and Adelphi streets. Much earnest work was done by individuals and many generous donations made. Large cards were printed—"Unitarian Preaching Here"—and placed in the hall windows, and on the 6th of October, 1867, the first meeting was held. Earnest and generous was the work done by the few to set this new church upon its feet and establish themselves in a suitable home. The work was accomplished, and on the 9th of December, 1868, it stood erect and was dedicated.

Rev. F. A. Farley preached the first sermon in the morning and Rev. A. P. Putnam made good his promise to address the audience in the afternoon.

Rev. S. H. Camp was soon called to take charge of the church, and up to the present date, I think, he is the only pastor the society has had.

As long as Mr. and Mrs. Lombard resided in Brooklyn they were constant attendants at this church. With a shovel purchased for the purpose, Mr. Lombard broke the ground for the new church, and Mr. Fisher threw out the second shovelful of dirt; the shovel was afterward presented to Rev. Mr. Camp as a keepsake. Just previous to Mrs. Lombard's death she presented the society with a communion service. The origi-

nal congregation has scattered far and wide and but few remain who first trod the aisles with the thankful feeling of ownership. Many changes have occurred, but the Church of the Unity still remains a power for good. Hopkinton, N. H. Sarah M. Bailey.

KANSAS CITY.—W. W. Fellows, pastor of the Congregational Church of Hamilton, Mo., occupied the pulpit of J. E. Roberts of All Souls Church on the first Sunday in the month. Another exchange across what was once a yawning chasm, but now the chasm is filled up and will soon be grass grown, an easy highway. Mr. Fellows' subject was "Beauty." The following sentence shows the drift of his high thought, "The graduation from the material to the mental is in itself a thing of beauty."

MONTANA.—Helena is more than ever the cathedral of liberal religion in that far-away country, now that it has two ministers in the pastoral family of Unity Church. Mr. and Mrs. Crooker are planning to speak at Butte, Missoula and Bozeman. Perhaps some of our readers may help these missionaries by sending the names of liberal friends in that direction.

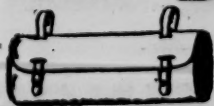
LAKE VIEW, CHICAGO.—The independent Liberal Church will begin regular services for the year on Sunday, September 13. Meetings are held at Martine's Academy, 333 Hampden Court. The subjects of Mrs. Woolley's pulpit discourses for the remainder of the month are as follows: September 13, The Religious Life. September 20, True Worship. September 27, Our Church; Its Principles, Its Work, Its Possibilities.

TRAVERSE CITY, MICH.—Early last March Rev. T. P. Byrnes of Manistee, Mich., visited this place to see what interest could be awakened in liberal religion. Two mid-week addresses were delivered to small but interested audiences and a desire awakened for more of this kind of religious ministrations.

Accordingly, a temporary organization was completed and arrangements were made for Mr. Byrnes to carry on a summer campaign in July and August. A small hall was secured and for the first six Sundays about fifty people attended each service with remarkable regularity considering the heat and discomfort on some of the Sundays. It was mostly the same people that attended each Sunday; they came together as strangers to each other, but they soon became acquainted and bound to each other by the ties of religious fraternity. On the seventh and eighth Sundays four meetings were held in the beautiful and well equipped opera house, where audiences of four and five hundred people attended.

At the close of the eighth Sunday Mr. Byrnes having to return to his parish in Manistee, the question of the future was discussed and the almost unanimous opinion of those interested was to go on with the movement.

The following permanent officers were elected: Dr. J. K. Elms, president; Mr.

FOR THE
BICYCLE.

**DON'T RIDE WITHOUT
A REPAIR KIT.**

FOR
YOU.

POND'S EXTRACT is unequalled
for quickly healing all kinds of WOUNDS,
BRUISES, LAMENESS or RHEUMATISM.

Rub thoroughly with POND'S EXTRACT after
every ride to keep the muscles supple, pliant, strong.

Try POND'S EXTRACT OINTMENT for PILES.

AVOID SUBSTITUTES—Weak, Watery, Worthless.
POND'S EXTRACT CO., 76 Fifth Ave., New York.

Thacker, secretary; Geo. Hargraves, treasurer. A committee of three ladies and three gentlemen was appointed to solicit for subscriptions to support a regular minister.

The owner of the opera house volunteered the free use of the opera house for morning service and only asked for a slight remuneration to pay for the electric lights in the evening.

To sum up, Traverse City is a growing town of 8,000 people, as a result of these eighteen religious services, the distribution of over two thousand tracts at the meetings there is already a popular interest in liberal religion here, the practical free use of a building more beautiful and comfortable than any church in the place, a nucleus of fifty or sixty enthusiastic people, representing about twenty-five families, these facts make Traverse City to-day one of the most promising fields in the state of Michigan for a man or woman to settle and build up a helpful church.

EDUCATIONAL.—Prof. G. Frederick Wright of Oberlin is to deliver the Lowell Institute Lectures in Boston this year. *** Miss Frances Courtenay Baylor of Winchester, Va., is to supervise the work in Virginia started by the trustees of the John F. Slater fund for the education of the freedmen. The plan is to supply, at various centers, in every Southern State, thorough courses of industrial education for colored women and girls of fourteen years and upward, and to aid them with such moral training and help in home improvement as can be given by the best teachers. The work is to begin in Virginia and Alabama. *** The Albert medal of the Society of Arts has been awarded to Professor D. E. Hughes, in recognition of the services he has rendered to arts, manufacture and commerce by his numerous investigations in electricity and magnetism, especially the printing telegraph and microphone.

ST. PAUL, MINN.—Unity Church opened its doors to many strangers as well as to its usual congregation last Sunday, after a two months' vacation. The subject of the sermon was the G. A. R., which Mr. Lord wisely selected, it seemed especially appropriate, since we have had a full, rich week with the thirtieth encampment of the Veterans, with their stirring memories for the older and their patriotic suggestions for the younger members. Both hosts and guests were full of enthusiasm and pronounced the whole affair an unqualified success.

JANESVILLE.—Rev. V. E. Southworth of All Souls Church in this place invited the Labor Unions of the city to his church on the Sunday preceding Labor Day. The church was decorated with the artisans' tools. The local paper published a large part of the sermon, which was the gospel most needed by the working men to-day, that of self-respecting tolerance, breadth of sympathy and rational escape from partisanship. Touching the election and its responsibilities, the following timely word deserves reiteration and wide publication: "I believe in McKinley and I believe in Bryan. Without regard to the politics which they represent, I am profoundly confident they stand as men for all that is clean and wholesome in American life. It is their manhood, their integrity, their intelligence that I commend. So far as the men themselves are concerned I am for them both. But this is the point I wish to make—whether you are for one or for the other—they are only individual citizens and they are not a whit more intelligent or devoted to the maintenance of our national integrity than the commonest artisan ought to be.

"We have yet a government of the people, for the people, and by the people. But mind you, every workingman in the United States, has it in his power to decide whether we shall be a government of ig-

THE LATEST AND FINEST VIOLET. A CHARMING GIFT PERFUME. THE NEW CROWN VIOLET.



Distilled from the natural flowers of the Riviera. No chemicals used. *The finest Violet made, and the success of the day in London and Paris.*

Price, in a beautiful carton, \$1.50 per bottle.

Ask your druggist for it or send the price to Caswell, Massey & Co., William Wilson, E. D. Paxson & Co., J. N. Hegeman & Co., Van Horn & Ellison, New York; Melvin & Badger, or T. Metcalf Co., Boston; Geo. B. Evans, Charles E. Keeler, Phila.; Leland Miller, St. Louis; Wilmont J. Hall & Co., Cin.; The Auditorium Pharmacy Co., Auditorium Building, Chicago, or W. C. Scupham, Chicago; The Owl Drug Co., San Francisco and Los Angeles; The Scholtz Drug Co., Denver.

Ask your Druggist for the Crown Violet.

SPECIAL PRODUCTION OF THE

Crown Perfumery Co.

177 New Bond Street, London,

Makers of the Universal Favorites,

CRAB-APPLE BLOSSOMS and

Matsukita Perfumes and the

Crown Lavender Salts.



Asked for
all over the world.

Echoes from Central Music Hall.

Gems of Thought from

The Recent Sermons of the late

Professor David Swing.

A TREASURE FOR THE DEVOUT,
A BOOK FOR THOUGHTFUL MINDS,
FOR LIBERAL THINKERS, STUDENTS,
AND THE MINISTRY.

Compiled by THOMAS W. HANDFORD.

Bound in English Silk, Gilt Top, \$1.00.

THE BIBLE.

Its origin, growth and character and its place among the sacred books of the world, together with a list of books for study and reference, with critical comments. By JABEZ THOMAS SUNDERLAND. Price.....\$1.50.

ONE UPWARD LOOK EACH DAY.

Poems of Faith and Hope. Selected by J. T. SUNDERLAND.

A Boston Minister writes:—"Your 'Upward Look' book is beautiful. We are buying it by the dozen, and giving it where it will do good."

Price, morocco, 75 cents each; Cloth, 50 cents each; Heavy embossed paper, 30 cents each.

COMFORTINGS.

A Book of Selections on
**Life and Duty,
Death and Immortality**

BY JUDSON FISHER.

These selections are short, tender and devout-voicing the profoundest emotions of the soul.

PRICE, CLOTH, \$1.00

The New Bible and Its New Uses,

—By JOSEPH HENRY CROOKER,—

Author of "Jesus Brought Back," "Problems in American Society," Etc.

CONTENTS:

Introduction: The New Bible; I. Errors in the Bible; II. What the Bible Claims for Itself; III. The Bible as Authority; Appendix; Contradictions in the Gospels.

He has been very successful, and his book is one especially to be recommended to those who have lost their faith in the old Bible of tradition and dogma, and need to be shown the substantial worth of what criticism leaves unharmed of literary value and spiritual quickening.—*The New World.*

286 PAGES, CLOTH, \$1.00

A BOOK FOR TO-DAY.

Rev. W. D. Simond's New
Volume of

PATRIOTIC ADDRESSES,

AMERICAN LIBERTY

Contains earnest and able discussions of some of the greatest questions now before the public.

PAPER 50 CENTS.

Sent postpaid on receipt of price by

THE NEW-UNITY,

THE MONADNOCK,

CHICAGO.

KINDERGARTEN SUPPLIES

At Schermerhorn's, 3 East 14th St., N. Y.
Send for new catalogue.

A Popular Edition of **THE PEOPLE'S BIBLE HISTORY**, in a beautiful, substantial and cheap form, has just issued from the press of The Henry O. Shepard Co., 212-214 Monroe St., Chicago. A grand, good book for the reader and a magnificently profitable one for the agent. Send for information.

WEDDING INVITATIONS,

CALLING CARDS,
FINE STATIONERY.

GOOD WORK,
REASONABLE PRICES.

METCALF STATIONERY CO.,

136 Wabash Avenue,
CHICAGO.

THE BERLITZ

School of Languages,
Chicago, Auditorium;

New York, Boston, St. Louis, Washington, Philadelphia, Baltimore, Cincinnati, Minneapolis, Berlin, Hamburg, Dresden, London, Paris.

The Berlitz Method is based on the "Natural Method." Instruction is not by translation, but by conversational exercises in the new language. TRIAL LESSON FREE. Send for Circular.

LE FRANCOIS—A Monthly Magazine containing modern French Comedies, Novels, etc.; also exercises on the difficulties of French Grammar pronunciation and idioms. Sample copy free.

FREE SCHOLARSHIPS

University of Michigan
University of Wisconsin
University of Minnesota
North-Western University
Lake Forest University and
Beloit College.

MESSRS. WAY & WILLIAMS offer to any person securing TWO HUNDRED AND FIFTY (250) NEW SUBSCRIBERS to THE NEW UNITY free tuition for one year to any of the above institutions, and ONE HUNDRED DOLLARS (\$100) in cash additional. To anyone securing ONE HUNDRED AND FIFTY (150) new subscribers, they offer FREE TUITION as above. To persons securing less than these numbers a commission of 25 per cent. will be allowed on all subscriptions turned in.

Checks and post office orders must accompany all lists and should be made payable to WAY & WILLIAMS. The subscription price is two dollars (\$2.00) per year. This offer will be held open until January 1, 1897. For sample copies, subscription blanks and for further information address WAY & WILLIAMS, 1651 The Monadnock, Chicago.

norant people, by ignorant people and for ignorant people, or a government of intelligent people, by intelligent people and for intelligent people."

Acknowledgments.

RECEIPTS OF THE AMERICAN CONGRESS OF LIBERAL RELIGIOUS SOCIETIES, FOR THIRD YEAR, BEGINNING JUNE 1, 1896, UP TO SEPT. 9, 1896.

Previously acknowledged.....	\$ 207.13
Miss Junia Stafford, Chicago.....	5.00
Miss Addie E. Benneson, Chicago.....	5.00
Rev. S. Hecht, Milwaukee, Wis.....	1.00
Mrs. C. A. Beck, Chicago.....	2.00
Helen J. Kendall, Westfield, Wis.....	5.00
Rev. John S. Brown, Lawrence, Kan.....	5.00
Mrs. Phoebe M. Butler, Oak Park, Ill.....	5.00
Chas. A. Halst, Buffalo, N. Y.....	1.00
Rev. N. C. Earl, Silmantown, Wis.....	1.00

Total.....\$ 237.13

CONTRIBUTIONS TO THE CALAMITY FUND, CHURCH OF THE UNITY, ST. LOUIS:

Previously acknowledged (corrected footing).....	\$6,249.85
Frederick Hosmer Montgomery, Quincy, Ill.....	1.50

Total.....\$6,251.35

THE HELEN HEATH FRESH AIR FUND.

To secure a fortnight's country outing to over-worked women and girls upon whose strength depends not only their own but others' support, seven dollars pays the expenses of one woman, ten dollars of one woman and child.

Previously acknowledged.....	\$125.15
Mrs. G. F. Shears.....	5.00
Total.....	\$130.15

Is your brain tired?

Take Horsford's Acid Phosphate.

It supplies the needed food for the brain and nerves and makes exertion easy.

A dispatch from St. John's, N. F., dated August 24, says that Lieut. Peary passed Turnavik Island, Labrador, early on July 20, in the steamship Hope, which was under steam and sail, ninety hours from Sydney. He reported everybody well and prospects hopeful. The vessel met considerable ice and numerous bergs along the coast. This news came by the Labrador mail steamship reaching St. John's August 24. Further news is expected by vessels returning from northern Labrador within the next fortnight.—*Scientific American*.

Beware of Ointments for Catarrh that contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescription from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by druggists, price 75c. per bottle.

A dispatch of August 24, from Lowell Observatory, Flagstaff, Arizona, to John Ritchie, Jr., of Boston, announces that the polar snow of Mars has been observed in latitude 75, longitude 36, about two degrees in diameter.—*Scientific American*.

For Over Fifty Years.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

GIRLS' COLLEGIATE SCHOOL.

Twentieth year begins September 23d. Prepares for college and gives special courses of study. For young ladies and children. For Terms, Address Miss R. S. RICE, A. M., Miss M. E. BEEDY, A. M., Principals. 479-481 DEARBORN AV., CHICAGO.

NEW ENGLAND



CONSERVATORY

Founded in 1853 by EBEN TOURJÉE.

Music. Elocution. Modern Languages.

Expert instruction from elementary grades to highest artistic requirements. Oldest, largest, best. Prospectus and calendar free.

Franklin Square, Boston, Mass.

(Take notice to-day. This ad. will not appear again.)

\$100 GIVEN IN GOLD AWAY

Who can form the greatest number of words from the letters in READERS? You are smart enough to make fifteen or more words, we feel sure, and if you do you will receive a good reward. Do not use any letter more times than it appears in the word. No proper nouns. No foreign words. Use any dictionary that is standard. Use plurals. Here is an example of the way to work it out: Readers, read, red, sad, ear, ears, dear, etc. These words count. The publisher of WOMAN'S WORLD AND JENNIES MILLER MONTHLY will pay \$20.00 in gold to the person able to make the largest list of words from the letters in the word READERS; \$10.00 for the second largest; \$10.00 for the third; \$10.00 for the fourth, and \$10.00 for the fifth, and \$5.00 each for the eight next largest lists. The above rewards are given free and without consideration for the purpose of attracting attention to our handsome ladies' magazine, twenty-four pages, 96 long columns, finely illustrated, and all original matter, long and short stories by the best authors; price \$1 per year. It is necessary for you, to enter the contest, to send 12 two-cent stamps for a three months' trial subscription with your list of words, and every person sending the 24 cents and a list of fifteen words or more is guaranteed an extra present by return mail (in addition to the magazine), of a large 192-page book, "The Other Man's Wife," by John Strange Winter, a remarkably fascinating story. Satisfaction guaranteed in every case or your money refunded. Lists should be sent at once, and not later than October 20, so that the names of successful contestants may be in the November issue, published in October. Our publication has been established nine years. We refer you to any mercantile agency for our standing. Write now. Address J. H. PLUMMER, Publisher, 905 Temple Court Building, New York City.

The bill for burning the three eminent martyrs of England, Cranmer, Latimer and Ridley, in the reign of Queen Mary, in March, 1556, has turned up in the British Museum, and is as follows: "Charge for burning the bodies of Cranmer, Latimer and Ridley: For three loads wood fagots, 12s; item, one load furze fagots, 3s 4d; item, for carriage, 2s 6d; item, a post, 2s 4d; item, two chains, 3s 4d; item, two tables, 6d; item, laborers, 2s 8d; total, £1 6s 8d."

Starved to Death

in midst of plenty. Unfortunate, yet we hear of it. The Gail Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

Announcements.

The Fraternity of Liberal Religious Societies in Chicago.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

CENTRAL CHURCH (Independent) Central Music Hall. N. D. Hillis, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23rd street. W. W. Fenn, Minister.

At MASONIC HALL, 276 Fifty-seventh Street. Rev. W. W. Fenn preaches each Sunday afternoon at 4 o'clock.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street. T. B. Gregory, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plumber, Minister.

INDEPENDENT LIBERAL CHURCH, Martine's Academy, 333 Hampden Court, Lake View. Mrs. Celia Parker Woolley, Minister.

ISAIAH TEMPLE (Jewish) Oakland Club Hall, Ellis Avenue and 39th Street, Joseph Stolz, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33rd street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist). R. F. Johonnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER MEMORIAL CHURCH (Universalist), Sheridan avenue and 64th street. Sunday services 11 A. M. and 8 P. M.; Sunday School, 9:30 A. M.; Young People's Christian Union, 7 P. M. Devotional Meeting, Wednesdays at 8 P. M. Rev. Frederick W. Miller, Minister; residence, The Colonial, 6325 Oglesby avenue.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

STEWART AVENUE UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

ZION CONGREGATION (Jewish), corner Washington boulevard and Union park

LIBERAL BOOK ROOMS OF THE HEAD-QUARTERS OF THE LIBERAL CONGRESS, Unitarian and other Activities. 175 Dearborn St., Room 93. Open Daily.

Climax Dish Washer.
FREE We lead them all. See our list of testimonials. Best Machine made. More of them being sold. The verdict of the people has been given, they will have the Climax. They can't get along without it. Agents wanted, Men or Women. All can be convinced by reading testimonials from hundreds of people, and experience of Agents now in the work. You can get full particulars by writing the...



Climax Mfg. Co.
COLUMBUS, - OHIO.

YELLOWSTONE PARK WATERFALLS.

Yellowstone Park is the great playground of the water nymph. It revels in rills, mountain brooks, rivers, both hot and cold, and lakes. It leaps about the great cataracts, disports itself in the rapids, flits through the veils of spray that gracefully sway hither and thither, and plays in the hundreds of cool trout streams that wind from sunlight to shadow, from cañon to meadow. But it finds its highest joy in the myriad waterfalls that abound. Here it abandons itself to pleasure supreme. And what wonder, when such cataracts, falls and cascades are there. Everywhere you find them. At the Grand Cañon are the majestic, deep-toned thunders of the Upper Falls 109 feet, and the Lower Falls 308 feet high. Between the two, Crystal Cascade tumbles down a deep, dark glen into the river. Over near Yancey's is beautiful Tower Falls. Isolated in locality, it has for companions the many black, needle like towers that are so stately. Near Norris Geyser Basin are the Virginia Cascades that go pirouetting down a gentle declivity, alongside the road. At the head of Golden Gate is the little Rustic Falls that glides with gentle murmur down into the cañon. Gibbon Falls, in the heart of the wild Gibbon Cañon, is a wide fan of foam and water sliding down the black, slippery rocks for a distance of 80 feet still further into the depths of the range.

If one will take horse and ride from Mammoth Hot Springs up the East Gardiner River road for three miles he will be repaid by a sight of two or three lovely falls, deep among glens and mountain cañons. Overhung by dark rocks and mountains, with only the green trees for friends and companions they are beautiful pictures in the midst of wild and rugged scenes.

Besides these there are many more, some easily accessible, others far within the hills, that must be searched for by the hardy explorer. They are gems born to blush unseen, except to him who goes in search of them, and at the same time derives pleasure and health from their pursuit.

Send Chas. S. Fee, of the Northern Pacific Railroad, St. Paul, Minn., 6 cents for Wonderland '96, that describes this beautiful land.

THE FEDERALIST, A MONTHLY JOURNAL

Published in the Interest of the Religious Federation . . .

An Aggressive, Constructive Religious Journal.
An Exponent of the Circuit Plan in Liberal Work.

George Brayton Penney, Editor.
Lewis J. Duncan, Associate.

Specimen copies will be sent for three months to those wishing to examine this unique publication. Subscription \$1. Address

The Federalist Publishing Co., Streator, Ill.

RECENT PUBLICATIONS.

Old and New Unitarian Belief. By JOHN WHITE CHADWICK. Price \$1.50. CONTENTS.—Historical Introduction, The Doctrine of Man, Concerning God, The Bible, Christianity, Concerning Jesus, The Future Life, The Great Salvation, Loss and Gain.

We can here trace the growth of the New Unitarian gospel, see something of the great moulding influences that have shaped and changed it, note the dangers it has encountered, thrill with the warm light of its newly discovered hope, feel ourselves taken into comradeship with its noble army of workers and saints. . . . Decidedly marking a clearer point of vision in the development of Unitarian thought.—*The Unitarian*.

The Essential Man. A Monograph on Personal Immortality in the Light of Reason. By GEORGE CROSWELL CRESSEY, Ph. D. Price 75 cents.

It is a healthful and helpful book which no one can read without profit.—*The New World*.

The Postulates of Revelation and of Ethics. By THOMAS HILL, D. D., LL. D. 394 pages, with portrait, price \$1.50.

Sent postpaid on receipt of price by

THE NEW UNITY,

THE MONADNOCK,

CHICAGO.

Yours for Health

The
Salt River Valley
of Arizona
and the various
health resorts in
New Mexico.

are unrivalled for the cure of chronic lung and throat diseases. Pure, dry air; an equable temperature; the right altitude; constant sunshine.

Descriptive pamphlets, issued by Passenger Department of Santa Fe Route, contain such complete information relative to these regions as invalids need.

The items of altitude, temperature, humidity, hot springs, sanatoriums, cost of living, medical attendance, social advantages, etc., are concisely treated.

Physicians are respectfully asked to place this literature in the hands of patients who seek a change of climate.

Address, G. T. NICHOLSON,
CHICAGO. G. P. A., A., T. & S. F. Ry.

YOU WILL REALIZE THAT "THEY LIVE
WELL WHO LIVE CLEANLY," IF YOU USE

SAPOLIO